

built by the company, and spoke to the union Sunday-school and baptized an infant in the home of two good Presbyterians. It takes a whole day to reach Proctor from Asheville.

Twelve miles further up the stream and within two miles of the top of the great mountains I found a small Sunday-school under the care of Miss Ida L. Harford, who appears in the picture. The school and Sunday-school is in a camp numbered 16. I think Miss Harford is a brave woman to go so far back in the great Smokies to teach the people and to do work for her Lord. She is helped in this work by the good women of the Presbyterian church in Washington, D. C., of which church Rev. Andrew Reed Byrd is pastor. Mr. Crockett, the manager of this large plant, and his family are Presbyterians. He saw the need of having a teacher and Christian worker at Camp 16 so he had a box car without wheels placed there and fitted up for a school, a stove put in, also windows and folding desks. The day school is small as can be seen by the picture, but the Sunday-school is larger. The children shown in the picture attend the Sunday-school, also several smaller children and their mothers. They are taught Bible stories, Scripture verses, gospel songs, and the Child's Catechism.



Pupils and Teacher.

I preached two nights at this place and almost the entire camp came and listened attentively to the gospel story. A typical mountaineer, tall, lank, with light complexion and red hair, who came from the Tennessee side of the mountains, said to me after the service, "I drunk some gallons of corn whiskey and done many mean things, but I've come to see it don't pay, and I've made up my mind to cut it out and serve the Jesus you told about. I am going to join the church when I get back home."

#### A UNIQUE SUNDAY-SCHOOL.

By Rev. R. W. Blain.

(Mr. Blain, the writer of this article, has recently moved to Kanawha Presbytery, West Virginia, after a splendid service for eight years in West Texas Presbytery. It is men of his type who are supported by contributions made on Rally Day, and no finer investment could be made for the advancement of the kingdom.)

The "Black Jacks" or "Brundrett" Sunday-school was started eleven years ago as a union Sunday-school by Mrs. G. A. Brundrett, in her home, across the bay from Lamar, Tex., and was re-organized as a Presbyterian Sunday-school by the Presbyterian Sunday-school missionary in April, 1915, when the school was under the pastoral care of Rev. R. E. Hardin. The officers and teachers are: Mrs. G. A. Brundrett, superintendent; Miss Agnes Brundrett, secretary; Miss Villie Brundrett, librarian; Mr. Oliver Brundrett, treasurer; Miss Eveline Brundrett, organist, and Mrs. J. W. Brundrett. The results since the reorganiza-

tion amply prove the great value even to a small school of real definite "organization."

There are twenty-two members enrolled, leaving only five in the community who do not attend. Every member attends every Sunday when in the community and attends some other Sunday-school when away from home. The Cross and Crown system of reward pins has been used for over a year and all the members have won their year pin. A unique feature



All One Family.

of the school is that every member—with the exception of one little boy—is named Brundrett—all kinsfolk! Surely this is a notable example of what a Christian mother can accomplish in her own family in an isolated community, commanding her children after her and making the home a veritable church and a place of the training of Christian workers, whose influence will be felt for and wide as they scatter about the world to make homes of their own. Is there another school like it? Can you not start one?

#### MORE MONEY NEEDED FOR FOREIGN MISSION EXPENSES.

By Rev. Cochran Preston and Rev. B. F. Bedinger.

In the report of the Standing Committee on Foreign Missions, adopted by the General Assembly in Birmingham, we find these words: "Due to the fact that there seems to be a misunderstanding on the part of some as to the percentage of cost of the administration of Foreign Mission funds, we recommend that in the future the Executive Committee exercise care to make it clear in all reports and statements regarding percentage cost of administration that such cost does not include certain expenditures which would properly be designated as 'operating expenses.'" (Black type ours.)

We confess that we are some of the "some" that misunderstood. When we read in the "Missionary Message for May," sent out by the executive secretary, and printed in all the church papers, that "the expense last year of the home office administration and propaganda was 5.98 per cent. of receipts, a considerable part of this percentage being due to the expense, not of administering the funds, but of securing the funds to administer," we innocently supposed that "5.98 per cent." was the entire home expense of conducting our Foreign Mission work. And we are not alone. We have spoken to several pastors who thought the same and were surprised to learn that there were, in addition, other expenses called "operating expenses." Of course, they could have known it by looking into the Annual Report of the Executive Committee. There we see that "home office expense for administration and propaganda" includes only the following, pages 91, 92:

Office salaries, Schedule D.....	\$21,574.60
Office and Committee travel expense..	2,185.95
Forward Movement salary and travel..	940.34
Printing .....	3,862.58

Sundry expense (Schedule E).....	1,310.31
Stationery and supplies .....	1,816.96
Southern Missionary News Bureau....	150.00
Office rent .....	108.33
Moving expense .....	137.33
Postage .....	2,989.87
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	\$35,076.27

Other expenses reported (page 91) are as follows:

Conference expense .....	\$ 850.00
Montreat .....	677.84
Kerrville encampment .....	127.77
Exhibit General Assembly and Montreat .....	183.89
Officers foreign travel .....	350.00
Camera expense .....	100.00
Montreat Improvement .....	100.00
Montreat real estate assessments...	29.01
Assembly's Campaign Committee on Stewardship .....	2,400.00
Woman's Auxiliary .....	3,300.00
Woman's Auxiliary, special expense..	295.47
Sunday-school expense .....	3,034.00
Advertising .....	1,137.73
Interest .....	3,865.24
Annuity .....	6,248.79
Exchange .....	2,459.41
Missionary Survey deficit, 1916-17...	2,000.00
Presbytery and Presbyterian expense..	69.71
Special objects—page 92.	
Officers foreign travel.....	425.00
Stereopticon .....	6.14
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	\$ 27,660.00

And why should not the cost of "Missionaries traveling in the United States" be counted, since a large part of it is used in their going to Presbyteries, Synods, etc., lecturing on missions? This certainly seems to come under the head of "propaganda." This item is \$2,620.68.

Another two thousand dollars, we think, should be credited to "receipts" and charged in "Office salaries," namely, the amount mentioned in a note at the bottom of page 92. It is paid directly to the executive secretary by friends of his and of Foreign Missions. The Assembly felt that the work needed Dr. Smith's splendid abilities and called him to it. As he had been receiving something over five thousand dollars a year, these friends volunteered to raise two thousand dollars in addition to the three thousand paid by the Assembly, in order to save him from too great a sacrifice in accepting. We do not criticize him, nor the committee, nor those generous friends, but we do think the Assembly erred in allowing such an arrangement. If a ten thousand dollar man is needed, we say get him and pay him in the regular way, out of the treasury. Two thousand dollars added to the "receipts" make them \$588,544.38. Added to the office salaries we have \$23,574.60. This makes the expense "of the home office administration and propaganda" approximately 6.3, instead of 5.98 per cent. The "operating expenses" are 5.14 per cent of the "receipts," making a total cost of 11.4 per cent.

We are told that 11 per cent. is about the average expense of any large business that handles as much money as this committee does. We do not charge that it is excessive. Nor do we call in question the wisdom of the committee in making any of these expenditures. We are sure they follow closely the instructions of the Assembly. If any are disposed to find fault, it must be with the Assembly and not with the committee.

The whole Church has a right to know just what the work costs, and it is fully set out in the Annual Report. But many fail to see that and those who have it do not look into it very closely. Hence we believe the last Assembly was wise in making the requirement of the committee quoted in our opening sentence. Let all our committees take the whole